

IS EDUCATIONAL ADMINISTRATION, WESTERN STYLE, EXPORTABLE?

by

Leslie R. Gue

The University of Alberta

Edmonton

Canada

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## 1. INTRODUCTION

For the last thirty years, the academic community has been working diligently in the export of Western ideas and ideals to the developing countries - the Third World, if you will. International aid, that blend of geopolitics, economics, and altruism, has accelerated the process greatly. Study abroad, formerly the preserve of the wealthy and privileged, has become possible for tens of thousands of persons in the Third World. The United States, England and Canada have been favorite destinations for foreign students who wish to study in the English language. Other Western European countries have also received foreign students in numbers. Education has been one of the favorite fields of study.

From time to time, a few voices have been raised concerning the appropriateness of the ideas or professional skills which were being exported to countries in widely-varying stages of development. Cultural differences were frequently cited as the main reason for querying the transfer of knowledge. Occasionally, the transfer of Western institutional forms was doubted as a valid exercise. Articles with interesting titles such as "The Cross-Cultural Transfer of Educational Technology: A Myth," (Borden and Tanner, 1983) have appeared. Longitudinal studies such as that of the World Bank concerning comprehensive secondary school projects over a fifteen-year period produced disquieting, though limited, findings. By contrast, some projects in education were very successful (International Development Office, Association of Universities and Colleges of Canada, 1980).

The time seems ripe, therefore, for a preliminary examination of the viability of exporting to developing countries Western concepts, theories and practices in educational administration.





The goal of this paper is to explore some of the major ideas being promoted through textbooks in the field of educational administration and make a tentative assessment of their appropriateness for implementation in the Third World. The Canadian North will be included as a developing country, with special reference to the educational services for Canada's aboriginal people.

## 11. METHODOLOGY

In order to reduce the massive field labelled "educational administration, Western style," to manageable proportions, I decided to follow a somewhat novel procedure (as far as I know). Working on the assumption that textbooks in educational administration contain the corpus of knowledge in educational administration, an examination was made of the chapter headings and major sub-headings in the Tables of Contents of nineteen well-known texts in educational administration, and eight in organization theory, during the period 1957 - 1983. Texts were chosen for examination on the basis of their known use in Canadian institutions as texts in graduate courses in educational administration. Some persons will quarrel with the choices, but a serious attempt was made to include texts representative of the thinking of the last twenty-five years. Many classics such as Barnard (1938) were not included. The Table of Contents of Campbell (1983) was analyzed from the publisher's marketing pamphlet only. Some other favorites were not included in the tallying process. A list of the texts examined will be found in Appendix A.

The somewhat odd-looking array in Table 1 of frequency of topics may be indicative of the fluid nature of the field of study called educational administration, or of the wide range of perception among authorities in the field as to what is worthy of a major heading in a text. To make manageable the task of discussing the topics in the context of exportability, the twenty-three most salient topics were reduced to five.\*

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\* Initially, I planned to treat the first ten topics which appeared in the tally. Eventually, rationality prevailed and I have discussed but five, working on the assumption that these five may represent a straw in the wind in this intriguing exploration of exportability of ideas presented and highlighted in textbooks.





These five may constitute a mother-lode from which to mine out the concept of exportability. The five chosen were:

1. Decision-making
2. History or Development of Administration
3. Bureaucracy/Complex Organizations
4. Motivation
5. Leadership

Table 1

Major Topics appearing in Tables of Contents of Selected  
Texts in Educational Administration

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Topic	Frequency of Inclusion*
1. Decision-making	14
2. History or Development of Administrative Thought	13
3. Bureaucracy/Complex Organizations	12
4. Motivation	11
5. Leadership	11
6. Environment	11
7. Communication	10
8. Systems Theory	10
9. Change	8
10. Conflict in Organizations	7
11. Organizational Behavior	7
12. Theory in Administration	7
13. Organizational Development	6
14. Organizational Effectiveness	6
15. Organizations: Nature and Components	6
16. Professionalism/Professional Persons	6
17. Groups	5
18. Organization Theory	5
19. Power	5
20. Technology	5





Topic	Frequency of Inclusion*
21. Formal/Informal Organizations	4
22. Management of Human Resources	4
23. Organizational Problems/Pathologies	4

Discussion of these topics will not be a synthesis or review of knowledge in the field, but rather, a hint of the highlights or the ideas as set forth in our texts. This will be followed by reflections based upon first-hand experience of the writer, chiefly in context of five projects in secondary education with Thailand over a period of sixteen years, including two years continuous residence in that country, together with considerable experience in an administrative capacity with Indian or Aboriginal education in Canada commencing in 1961.

#### 111. SOCIO-CULTURAL CONSIDERATIONS

##### 1. Rationale for the Export and Import of Western Ideas

Now that we have been busily exporting educational ideas and institutions for three decades or more (as far as massive export is concerned), it would seem timely to return to first principles. One germane question might be, "Do the developing countries really want our ideas?" Or, do they see education merely as a technological tool which advanced the West to its present state of affluence and high standard of living? On the other hand, is our eagerness to accept students to learn our ideas merely a device to increase the Gross National Product of developing countries and thus make them better trading partners for Canada? Nairn (1966) raises the question in the very title of his book, "International

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\* Ninety-six chapters and major sub-topic headings appeared in all, in the textbooks examined. Topics appearing less than four times were not included in the above table. Paradoxically, many topics not appearing in this array seem to be popular in periodical literature and in listed course offerings in graduate studies in educational administration.

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Aid to Thailand: the New Colonialism? Thailand, of course, was never colonized by any European power, and remains free to this day--one of the few countries in Asia so to do. But both the United States and Canada, and a score of other countries, have given considerable aid to Thailand. Thailand is also an example of a country which has sent its young people abroad to study since the seventeenth century. Wyatt (1969:200) makes an interesting statement about sending young Thai abroad in the late nineteenth century.

It was apparently at the beginning of Chulalongkorn's reign that the government began to take a direct interest in this mode of importing Western ideas and techniques, initially as an experiment in 1871 when a group of young princes were entered in the Raffles Institution in Singapore until their formal English education could be arranged in Bangkok.

On January 1, 1898, King Chulalongkorn stated that as a result of his extended visit to Europe the previous year, he could assert that Thailand could profit from the science of the West and still remain Thai. This was a profound statement whose echoes ring even now in Thai educational circles. Remaining Thai is first priority. Learning the science of the West is secondary and useful.

It can be seen, then, that in the long history of export and import of ideas, the practice was mutually acceptable to both the donor and receiving (or co-operating, to use current jargon) countries. The developing countries desperately needed educated leaders and followers. The import of Western educational ideas and practices was seen as a logical, immediate step which could be taken to produce the leaders and followers capable of helping their countries.

## 2. Learning, Utilitarian Mode

A crucial distinction arises from the foregoing discussion. The assumptions which underlie learning and knowledge differ sharply between Western cultures and those of other countries, especially Asian ones. Whether we realize it or not, we in the West value learning and knowledge for their own sake. Intellectual





curiosity and exploring new frontiers of knowledge are highly respectable and given tangible rewards of prestige and money, such as Nobel prizes. There is no need for a demonstration that new knowledge is immediately applicable to everyday life. Creativity is praised and idealized.

This view of learning, knowledge, and exploration of new ideas is not shared by some cultures. Knowledge gained through education must be of immediate practical value to the student and practitioner in her/his own advancement or the advancement of the country. Knowledge is something to be mastered, often through memorization and retrieval, for utilitarian ends. Knowledge which is not perceived as useful, but is required when studying, is pursued more or less diligently as a distasteful chore to obtain the degree, diploma, or certificate. The well-known descriptor, "the diploma disease," typifies this type of thinking. Nevertheless, in spite of immediate perceptions of lack of utility, students from other cultures sometimes learn later that the basic principles and foundations which they memorized are indeed useful in analyzing problems and improving situations.

Now let us consider some of the ideas of Educational Administration, Western style.

#### IV. EDUCATIONAL ADMINISTRATION, WESTERN STYLE

As noted above, I propose to touch upon the five most frequently treated topics mentioned in Tables of Contents of selected texts in educational administration and in organization theory over the past twenty-five years. After a hint of the highlights of the concepts, I will give some illustrations leading to tentative conclusions concerning the exportability of each of the five major topics. A final Global Conclusion will be presented at the conclusion of this paper. Consider each topic in turn.

##### 1. Decision-making

Decision-making has been described as "the primordial act in administration." Certainly, writers such as Simon (1957) and Griffiths (1958) have considered it the central behavior in the





administrative process. Griffiths goes so far as to say that "the central function of administration is directing and controlling the decision-making process." (1958:122). No mention is made of the possibility of shared decision-making, although the exposition does not exclude it. This is a far cry from the steadily-growing emphasis on participative decision-making as exemplified in the writing by Owens (1981:308-322) under the rubric Human Resources Management (HRM). It is reasonable to suggest that a strong groundswell is evident for an increase in the involvement of subordinates in decision-making.

Major facets of Western theory of decision-making include the traditional five-step calculative model, the cyclical nature of the process, and the probability events chain, or decision tree. Expositions of the five steps in the calculative model have changed little since Griffiths' neat exposition of these (in Halpin, (ed.) 1958: 132-133). (I prefer to exclude Griffiths' totally unsupportable sixth step--implementation). In any case, Griffiths delineates the five steps as: (1) recognize, define and limit the problem, (2) analyze and evaluate the problem, (3) establish criteria or standards by which a solution will be evaluated or judged as acceptable and adequate to the needs, (4) collect data and (5) formulate and select the preferred solution or solutions. Hoy and Miskel (1978:213) present an almost identical description.

Griffiths also gives an early version of the probability events chain or "decision tree" (1958:137). Hoy and Miskel (1978:223-4) elaborate upon this; Vroom and Yetton (cited in Steers, 1981:268) present a further elaboration in discussion of leadership; and Kelly (1980:376) modifies it still further and calls it a "decision process flow chart." The decision-tree seems to be a durable construct. Indeed, in a Western Canadian city, a large comprehensive community secondary school with school-based budgeting consciously uses the decision tree in the allocation of its \$5,000,000 annual budget.

Much more is written about decision-making, such as



Sergiovanni's "means-ends/agreement-disagreement" model (Sergiovanni et al., 1980:367), and Cohen, March and Olsen's famous 1972 "garbage can model" of organizational choice.

Are these durable ideas in the Western world exportable to developing countries and to aboriginal Canadians grappling with education in Canada? My considered view is that these ideas are very useful for developing countries, where decisions are sometimes non-rational and centralist, to the disadvantage of the country.

On the other hand, some decisions in developing countries are highly rational. Thailand, for example, started off 18 years ago with a plan for the introduction of comprehensive government secondary schools. Canada was deeply involved with the training of administrators, the fielding of advisors, and the supplying of equipment for the schools. Thailand quickly discovered that the fully comprehensive secondary school was disproportionately expensive to build and maintain, that the teacher supply for electives was inadequate, and that the curriculum as developed by chairfast curriculum planners was too elaborate. In successive stages, the plans and implementation were scaled down to a manageable model, with attractive, highly functional, permanent buildings, systematic dispersal of the schools throughout the country, and up-grading programs for school administrators in the theory and administration of community secondary schools. The decisions were made sequentially and incrementally, with feedback from the practitioners in the field and in the Ministry offices. Continuity of the staff from the outset made information gathering and successive steps in the decision-making process relatively easy, barring some political barricades that lasted for about three years. A large-scale evaluation (Gue and Chareonchai, 1980) of the impact of the diversified secondary schools upon their communities motivated the World Bank to lend Thailand a further US \$75,000,000 to continue the diversification of government secondary schools on a massive basis--480 schools between 1982 and 1986.





This total development thrust in secondary education in Thailand is a positive example of the use of the standard steps in the decision-making model of the Western world. Over the eighteen years of the thrust to date, a number of decisions have certainly been idiosyncratic and non-rational, swayed by the winds of power and influence. On the whole, however, the success of the thrust is noteworthy. Perhaps it is not without significance that the Thai policy-makers and implementers were almost entirely trained in the United States and Canada.

Applying the standard decision-making model to the aboriginal Canadian situation is fraught with enormous difficulties. In the first place, decision by the majority is not accepted by aboriginal Canadians. Their general model is decision by consensus. When consensus cannot be obtained, splinter groups form. Aboriginal people also seem to follow a relational thoughtway, as described by Cohen (1973:495-527) rather than an analytical one. Taking a situation apart and dividing it into its significant components is not a common practice. Young persons do not have much input into the decision-making process. Elders and leaders speak for the people. While there is much discussion in aboriginal decision-making, much of it may be by analogy, parable or presentation of the specifics of one case. The identifications of patterns in problem situations seem to be ignored at times in this engrossment with detail. So the first two steps of the Western problem-solving and decision-making model appear to be little used, and the remainder, irregularly and inconsistently. It would appear that aboriginal Canadians could profit from the study and application of the Western decision-making model.

To generalize, if decision-making is a central part of the administrative process (and it is), and if inappropriate decisions are being made in development programs (and they are), it would seem very appropriate to export to needed areas of the Third World and developing Canada the time-tested decision-making paradigm of the West. Indeed, I might venture that this



facet of Western theory in educational administration can be exported with the fewest qualms about its applicability anywhere.

## 2. History or Development of Administration

Clearly, textbook writers in administration feel impelled to explicate the history of the development of the present body of knowledge about administration. With a few exceptions, most of this "history" begins with the middle and late years of industrialization in the West, and seems confined to French, British, and American thinkers. Much of it is based upon patterns of management in the business world, although some attention is paid to "public administration" (government).

Typically, these histories treat the "schools" such as scientific management and the human relations school. Greats in the field such as Fayol, Taylor, Follett, Gulick and Urwick, Mayo and Barnard, Lewin are always cited. Coverage varies on more recent authorities such as Simon, March, McGregor, Likert, Thompson, J.D., Hertzberg, Blake and Mouton. As always, a gray area exists as to where history leaves off and current status begins. But the question before us is not the substance of these authorities' ideas, but of the appropriateness of exporting the record of their theory development.

Before considering this, however, it may be noted that a puzzling vacuum exists concerning earlier writing and thinking in administration. For example, Butts (1955: ix) in his Table of Contents of A Cultural History of Western Education highlights some topics which are clearly educational administration. In discussing classical Greek education, he includes as a major topic, "State Versus Private Control of Education." In the Roman world, "Diversity of Educational Control," and "The Secular and Religious in Education," appear. Under Religious Reformation and Scientific Revolution is included a major topic on "Roots of National Systems of Education." Shades of OECD studies of National Systems of Education? In English literature some remarkable treatises on education, with strong administrative overtones, appear, such as Milton's *Areopagitica*. Other





works suitable for inclusion in writings on administrative theory could include Milton's "On the Tenure of Kings and Magistrates" (1649 and 1947:754-774); Florence Nightingale's Notes Affecting the Health, Efficiency, and Hospital Administration of the British Army, the official handbook of the British Army hospitals for eighty years (cited in Strachey, 1971:129-190); and Maxwell Anderson's powerful play Elizabeth the Queen (1930), depicting the struggle for power between Elizabeth I of England and her favorite, Lord Essex.

Exposing students from other countries to the history of administrative thought is probably useful, if one accepts the necessity for learning the foundations of a field of study. It may help such students realize that we are not that far ahead of them in educational administration. It may assist in the realization that adoption of new ideas by a culture is far slower than the adoption of new technologies.

Contrasts between early twentieth century theory such as "scientific management" with current thought about self-renewal through organizational development may be instructive in considering the stage of administrative theory their country is using. The modelling by the professor of a keen interest in the history of administrative thinking may arouse in them a "feel" for the usefulness of knowing the history of the field.

An illustration from the Uganda Primary Teacher Training Project at the University of Alberta, 1964-1966, may be illuminating. In the regular curriculum and instruction course in instructional methods in elementary level science, the professor, noted for his skill in teaching, knew that the students were restless and inattentive in class, contrary to their behavior in other courses. After about two months, three of the Ugandans asked to see the professor to discuss the course. They said that they did not know what he was talking about. After a long discussion, the professor discovered that the students' lack of comprehension was because they were not proceeding from a cause-and-effect paradigm, but from one based on supernatural forces which controlled phenomena. They did not understand or



accept the scientific method as the basis for knowledge. When they finally understood, there was a long silence. Finally one student said, "You've come a long way in the West." (Gue, 1972)

Administrative history has come a long way, also, but has a much longer road to travel.

Another illustration from the situation of the schools administered and controlled by Canadian aboriginal people. The social problems of the Native people are so well-known and so acute at this time that it is doubtful if they would be interested in the story of the development of administrative thought. Through unhappy contact with marginal civil servants and autocratic national leaders in Canada over a period of several generations, Canadian aboriginal people do not have a high regard for the white man's administrative practices. Indeed, the comment was made by a Native leader at a public meeting in the University of Alberta in 1968, "To the white man, paper is the ultimate reality." This is congruent with the aboriginal tradition of the oral transmission of knowledge. Those of us brought up in the transmission by the written word find it difficult to conceive of the solemnity and binding nature of the oral transmission of knowledge. Aboriginal people have a deep respect for their own history, though they may not know it well. I doubt if they have any respect for the administrative history of the white man.

A tentative conclusion to the discussion of the exportability of the history of Western administrative theory is that the export is likely to be useful, though not enjoyed, by students from other countries. It is probably of little use to export to Canadian aboriginal people in the management of their schools and the development of better educational delivery systems at this time.

### 3. Bureaucracy/Complex Organization

Presenting Weber's "Ideal-Type Bureaucracy" is apparently compulsory for all textbook writers in educational administration and organization theory. Writers like to play with the major





ideas, rearrange them in differing orders, and modify them slightly. Is this because they are a translation into English, not originally written in that language? Scott (1981:68) presents a typical list of administrative characteristics of a bureaucracy as initially expounded by Weber:

- . A fixed division of labor among the participants
- . A hierarchy of offices
- . A set of general rules which govern performance
- . A separation of personal from official property and rights
- . Selection of personnel on the basis of technical qualifications
- . Employment viewed as a career by participants

In the literature on complex organizations, topics highlighted beyond those in the educational administration texts included the following: boundaries of organizations; centralization/decentralization; differentiation/integration; control and co-ordination; complexity of human nature; hierarchy; inter-group relations; organizational survival; size and structure; stress; organizational loyalty and identification; equilibrium of the organization; fact and value in decision-making; psychology of decision-making; technology. In this jungle of ideas, constructs, concepts, theories and hypotheses, it may be germane to speak of student survival as well as organizational survival.

In discussing the appropriateness of the export of the major ideas concerning bureaucracies and complex organizations, it is necessary to remember that all developing countries have some form of bureaucracy. Some of the older ones have highly developed bureaucracies of long standing, such as Thailand. Riggs (1966) refers to Thailand as a "bureaucratic polity" in his detailed and perceptive study of the development of that country's bureaucracy. By contrast, other developing countries, such as the smaller ones in Africa and Oceania may have so thin a layer of senior officials that only a skeletal bureaucracy exists. Nevertheless, it is probably reasonable to say that all accept the principle of the



division of labor, hierarchy of offices, a set of general rules governing performance, and employment viewed as a career. Whether or not they accept the other two of Scott's statements remains a moot point. I refer to the separation of personal from official property and rights, and the selection of personnel on the basis of technical qualifications. The existence, often in gross terms, of patronage, nepotism, and corruption indicates a transition from patrimonial organization to a truly bureaucratic form. This is not to say that these abuses do not also exist in the Western world!

Scott (1981:23) is one of the few writers who refers to the misperceptions of the term "bureaucracy" and the emotional freight that it carries in the minds of many people who see it as "rule-encumbered inefficiency and mindless over-conformity." Lane, Corwin and Monahan (1967:243-261) give a most lucid presentation of the dysfunctions of bureaucracy. These, too, should be presented to the students from other countries, and to our own aboriginal people studying Western thought in educational administration. For Allison (1980) notwithstanding, educational services do present many of the features of bureaucracy, probably more so in national systems of education than in Canadian provincial systems.

It is difficult to generalize about the applicability of "organization theory" to educational administration in the Third World. The potpourri of ideas and models is bewildering, and the outpouring of writing continues apace. Mintzberg (1979) presents a brilliant and readable synthesis of the research on the structuring of organizations, with a dazzling "concluding pentagon," (468-480), based largely in the context of business and industrial organizations. I have considerable doubt that the postulates and theories about structure, from that ethos, incisive and perceptive though they may be, have a great deal of relevance for existing or potential educational administrators from the Third World.

However, those who treat the behavioral side of organizations such as Steers (1981) and Schein (1980) may have a great deal to offer--given the caveat to be cautious. The first is that students





from other cultures may reject all the ideas because some are not applicable in their culture. This is regrettable, because major impediments to development may stem from work behavior which can be modified, given the proper motivation of survival or improvement of a country. The second caveat is that students may uncritically devour all the ideas and try to apply them immediately upon return to their country. At this point, the Thai motto, "Adapt, do not adopt," is highly appropriate. But as one who believes that more similarities than differences exist in human behavior across cultures, I hold that presentation of the ideas from the behavioral side of organization theory can be very useful. Whether we export the total "package" is the choice of visiting scholars.

Turning to Canadian aboriginal people operating their own schools or having the Government of Canada operate or contract out educational services for aboriginal people, I can see considerable value in exposing them to the ideas of organization theory. An outcome of this exposure might be a deeper understanding of "where the white man is coming from." This in turn might reduce the confrontation mode of the last 100 years and lead to better analysis of problems and development of solutions or remediation.

To illustrate from both the chosen settings for this paper. In teaching the first of thirteen groups of Thai school administrators who studied at The University of Alberta, 1966-1979, the standard presentation was made of the characteristics of bureaucracy and of its dysfunctions. At the conclusion of the first lecture, one school Principal came up and asked in a very agitated voice, "How did you know about my school? You have never been to Thailand yet." Could it be that the dysfunctions of bureaucracy are a cultural universal? On my later visits and sojourn in Thailand, I began to believe so.

A second illustration, from the Canadian aboriginal world. In discussing education with a young staff member of the Saskatchewan Indian Cultural College, I was asked what we taught in educational administration. I opted to use the original Getzels-Guba model



to illustrate one type of construct. The young man was deeply interested, and immediately invited me to present this at a meeting of the Council of the College. He remarked that they would understand instantly the pull between institution and individual.

To sum up, a tentative conclusion can be reached that the concepts of bureaucracy can be exported with considerable confidence as being highly useful to developing countries. Theories of the structure of organizations appear to me to be of limited value in application to educational services in the Third World. On the other hand, selected concepts of human behavior, drawn from organization theory, could be of considerable usefulness. There are commonalities in administrative behavior across cultures.

As far as administrators of Native Canadian educational services are concerned, the basic concepts of Western theory in educational administration could be very useful. Judicious use of concepts from the behavioral side of organization theory could also be useful in such settings.

#### 4. Motivation

The extensive writing, researching, and spinning out of models concerning motivation may be due to the gnawing concern in industry and government that employees are not working up to their capacities. This is true for all levels of an organization, from the lowliest, last-hired person to the president of the organization. In a work-ethic society, not putting forth maximum effort is somehow disgraceful, or at least frowned upon. On the other hand, in some settings it is not popular to work too hard. Nevertheless, it is safe to generalize that employers expect employees to put forth effort congruent with their abilities, skills, and energies. Many approaches have been set forth concerning the genesis of motivation. Consider some of these.

Murray postulated his manifest needs theory in 1938, with elaborate listings of basic needs. Maslow set forth his popular but empirically unverified needs hierarchy formulation in 1954.





Alderfer (1969) and Porter (1961) reformulated Maslow's hierarchy with greater specificity in the work setting. However, in an incisive article, Lee (1956) queries as to whether basic needs are ultimate in a cross-cultural setting. McLelland's "Need for Achievement" and his empirical work became famous. Herzberg's theory (1966) of two separate, independent factors, "motivation," and "hygiene" have been widely cited. And overarching all these theories lies the attitude of management towards workers, explored in depth by McGregor (1960) and Miles, Porter and Craft (1966). McGregor's Theory X and Theory Y need no elaboration here. Porter and Craft, cited by Steers (1981:54-58) set forth an interesting comparison of Traditional Model, Human Relations Model and Human Resources model of managerial approaches to motivation.

Are some or all of these Western constructs exportable to developing countries, or to Canadian aboriginal peoples? In my view, only with the greatest caution. They are based on cultural patterns derived from a Judeo-Christian background whose influence on work has been amply documented by Weber and others; philosophical and political patterns borrowed from the Greek and Roman cultures; work settings in urban communities servicing industrial complexes; and a world view profoundly influenced by Freud, humanists and the concepts of human rights. Many developing countries do not have these socio-cultural roots. Aboriginal Canadians certainly do not. Consider some illustrations.

In cultures with a belief in reincarnation in a form congruent with the merit that one made in a previous life, a diminution of motivation exists in the work place. There are many ways to make merit which have nothing to do with job motivation. Fatalism may exist to a greater or lesser degree, especially among people of low socio-economic status. In countries where an overriding belief in the total power of the supernatural exists, the very core of Western motivation theory--the possibility of self improvement through effort-- has little meaning.

Geography and climate have their effect on motivation. Canadians who have worked through a Montreal, Ottawa or Toronto



hot spell can testify that reduced motivation is predictable. In tropical countries this phenomenon is protracted. And most of the developing countries lie towards the tropics, or in the tropics.

Consider also the situation of a basically egalitarian culture. It is not fashionable to do better than one's fellows. The literature on innovation cites an example of rice farmers who would not use fertilizer because their crop would be visibly higher than their neighbor's. In Canadian Indian schools, the children are in a Catch-22 situation. For example, in one isolated Indian school in northern Alberta, a self-appointed judge among the older Indian boys let his friends know when they were either too good or too bad. If they answered the teacher's question well and were praised, a sotto voce whisper of "Big shot!" would be heard. If the answer were wrong, their fellow Indian would hiss, "You stupid Indian!"

In Thailand, the writer was cautioned repeatedly that he worked too hard--but it seemed almost pressure-free compared with the Canadian university setting. One of the hardest-working Thai supervisors of instruction approached the writer to ask with some concern whether or not it was right that when one reached the age of forty one had to slow down. The supervisor had been counselled to that effect shortly before, by an older official. Another aspect of the Thai culture is the powerful motivation to avoid friction and open displays of anger. "Keep the cool heart" is the magic phrase. Displays of high motivation to work are not popular. They may lead to friction in the work setting.

The tentative conclusion concerning export of Western concepts of motivation is to use the greatest caution. It must be underscored, repeated and emphasized that our constructs spring from our cultural roots and our present industrialized (or post-industrialized) society. It is the responsibility of the student to puzzle out which concepts might apply in her/his culture. However, going through this process may act as a mirror to the student's culture.





## 5. Leadership

The concept of leadership is one of the most tantalizing will-o-the-wisps in administration and organization theory. For many years researchers followed the traits approach, reasoning that there must be some combination of traits which adds up to leadership. Findings did not support this assumption and the search moved in varying directions.

At the outset, in this paper, it is assumed that leadership is always connected with groups, although it could be argued that the inner-directed person is her/his own leader. Another assumption is that leadership and leaders are necessary. So-called "leaderless" groups arrive at tacit understandings about who leads in what facet of achieving the group's goals. A humorous example of the wisdom of small children about leaders centers on the query of a father, "Who's boss around here?" The five-year-old daughter replied, "In things like this, Mummy."

Steers points out that leadership occurs when one person can influence another to do something of their own volition rather than doing it out of fear or because it is required. Leadership thus includes followership, and, of course, a situation. With these three ingredients, leadership acts can emerge.

Leadership concepts, constructs and theories abound. An early exposition of the concepts of the leader behavior were found in the widely-cited Ohio State studies. They concluded that there were two major elements in leadership acts--"initiating structure," and "consideration." These concepts, and variants, still appear in the literature on leadership. Fiedler's (1967) exposition of a contingency theory of leadership emphasizes the importance of the favorableness of the situation. Vroom and Yetton (1973) present a normative theory of leadership which proposes that sub-ordinates participate in decision making and that norms exist for managerial behavior. The path-goal theory, originally the work of Evans, elaborated upon by House (1971) and others, posits four types of leader behavior and emphasizes the importance of subordinate satisfaction with the leadership and the supportive



nature of leader behavior. Blake and Mouton (1978) set forth a tidy "managerial grid" based on differing blends of concern for people and concern for production, with coded cells to indicate concisely a matrix of leadership styles. Reddin (1970) has developed a "3-D" theory of leadership underscoring the effectiveness dimension. Many other authorities have written in this field, but perhaps we can now move to a consideration of the exportability of Western concepts of the leadership act and of leaders.

Generalization about the exportability of Western leadership concepts is extremely difficult. The diversity of theories, each with its own logic and appeal, is bewildering. The number of differing situations requiring leadership is mind-boggling. The main thrust of Western study and writing upon leadership springs from the needs of large business and industrial organizations. The transferability of this to educational administration in the Western world is to be questioned. Finally, the deep imprint of history upon concepts of leadership cannot be ignored. Western ideas of democracy and representative government have affected profoundly our ideas of leaders and leadership. In this area we tend to ignore our own literature. The settings and leadership acts of scores of Western leaders appear in prose, in poetry, in drama, in film and video documentaries. I query, therefore, the respectability of exporting our concepts of leadership to the developing world, or to our aboriginal people.

Consider the statement of a South-east Asian leader in 1981, "Perhaps Western-style democracy will never be suitable for the people of Asia." Consider the existence of great numbers of military dictators among the developing countries. Consider our excruciating agony in choosing our own Canadian leaders. Remember that one country, Thailand, only emerged from absolute monarchy in 1932...and that there is no word in the Thai language for the concept of "representative." In an absolute monarchy one does not have elected representatives, but tries for access to the King's favorites.





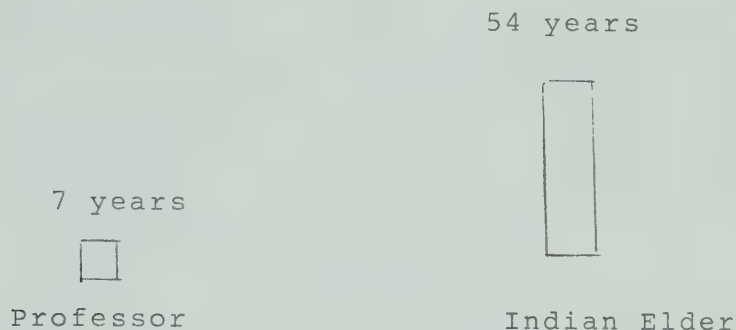
Educational leaders at the top level in Thailand spring from many roots. Some are genuine scholars with impeccable credentials. Some, being rewarded for long and faithful service, are gracious and generous older men and women. Some are there because they or their father or a relative performed a service to a past or present monarch. Some are appointed through straight influence. A few reach leadership posts through the reputation for being "doers." One doer said many years ago, "I have no friends in high places, but I am in a position where they cannot ignore me." He held the threads to an important educational development project in his hands. Age is an important criterion for leadership. One is not considered eligible for senior positions until the magic age of 40 is reached. And charisma has a powerful influence on promotion. There is a word in Thai corresponding to "guru". If one has mystical attributes of a guru, the leader's mantle is often placed upon one's shoulders.

At the school level, some of our Western leadership theory has relevance. Former students, school administrators from Thailand, were always impressed with the Managerial Grid. This is partly because it is both visual and numerical. It also deals directly with superior-subordinate relationships. In the Thai setting a leader being "kind" is valued highly. This does not necessarily mean relating easily or being friendly, but with being genuinely helpful to subordinates in time or trouble, or in acts of consideration and thoughtfulness in daily life. Thai school principals have tremendous power, by our standards, but many wear it lightly in interaction with their staff.

Consider now the concept of leadership among the Canadian aboriginal people. "Elders" are the basic leaders of the Indian people. These men (chiefly) emerge slowly, gaining the respect of their people through their wisdom and their spirituality. There is no formal anointing ceremony, I understand, when a person becomes an Elder. Over a period of time the person is known to have become an Elder. To give an illustration from personal experience, I was taken aside by an Indian Elder at an



Indian Language Conference in Alberta some eight years ago. The Elder asked me, "how long did you study to get a Ph.D.?" "Seven years," I replied. "I will draw you a picture," he replied. The bar graph (although he would not call it such) was as below:



Which of our many leadership models fit this?

Is our Western learning in leadership exportable? Contingency theories such as those of Fiedler (minus the LPC measurement), Vroom and Yetton's Normative Contingency theory, Reddin's 3D Theory, and Likert's Time-Lag concept, seem to present promise for consideration by other countries. Certainly young administrators in developing countries are hungry for analytical tools with which to improve leadership. A warning note must be issued here concerning the "freezing" of imported learning. Seasoned administrators in some Third World countries, who followed graduate studies in the 'fifties or even 'sixties in the United States, are still quoting Lewin, Lippit and White's "autocratic, democratic, and laissez-faire" obsolete and simplistic construct of leadership. It must be accepted as a fact of life that professional educators in developing countries (as in Canada) often cite out-dated references from their own student days as though the concepts were still current and valid. It behooves us therefore, to always present concepts in leadership as tentative, given the fluid state in which theory now is.





## V. SUMMARY AND CONCLUSIONS

In this paper I have attempted to address a question which I set myself at the invitation of the Canadian Association for the Study of Educational Administration. The question became, "Is Educational Administration, Western Style, Exportable?" I delimited "Exportable" to mean developing countries in the Third World and to aboriginal Canadians living largely in the developing northern reaches of Canada. "Educational Administration, Western Style" was considerably more difficult to pin down. Operating on the assumption that knowledge in the field is for the most part represented by writings in administration textbooks, I undertook to tally by hand the frequency with which administrative concepts appeared in the Tables of Contents of a selected sample of graduate level texts from 1957 to 1982. These texts fell into two classes--educational administration and organization theory. No attempt was made to be exhaustive, but considerable thought was given to representativeness, both as to year of publication and level and type of text included in the sample. The process of tallying the concepts, constructs, hypotheses and theories became a study in itself and opened up new vistas for exploration of "the state of the art." Ninety-six topics were tallied as appearing as chapter headings and major sub-topics in chapters. Some slippage in rigorous definition of sub-topics probably occurred due to the extreme range of authors' perceptions of how detailed a Table of Contents should be.

The tally showed that 23 out of the 96 topics appeared four times or more. Out of the list of twenty-three topics, I initially planned to address ten. As work progressed, however, common sense dictated that five topics would compromise a major paper. The five topics chosen appeared from eleven to fourteen times. "Finance" appeared but three times, and "personnel" a similar number. Cultural considerations were absent as major table of contents headings. For better or worse, then, the five topics chosen for discussion in this paper were: (1) Decision-making, (2) History or Development of Administrative Thought, (3) Bureau-



cracy/Complex Organizations, (4) Motivation, and (5) Leadership. These five topics were the raw material for a preliminary discussion of the exportability of Western ideas in educational administration. A synopsis of the discussion under each topic follows.

1. Decision-making

Western theory on decision-making was seen to be most functional and highly-appropriate for export, both to the developing world and to the aboriginal peoples of Canada. For the latter, it would be most useful in dealing with non-Indian administrators.

2. History or Development of Administration

Western history of the development of administrative thought, even using a very short time-line as it usually does, was deemed a useful export to the developing world. Even though the student might not enjoy learning this history because it is not her/his own history, knowing what went on in the Western administrative world might be helpful in evolving her/his own educational system. For Canadian aboriginals, so many crucial current problems exist in providing educational services that it is doubtful if the history of Western administrative thought should be given much priority.

3. Bureaucracy/Complex Organizations

Concepts of bureaucracy (its characteristics and dysfunctions) and basic educational administration theory were deemed to be highly appropriate for export to developing countries, and also useful for the consideration of aboriginal Canadians in grappling with the educational system(s). Western theory concerning structure of organizations would appear to be of limited usefulness for educational administration in other cultures. However, some concepts on the behavioral side of organizational life were seen as exportable given careful consideration and adaptation where appropriate.

4. Motivation

Greatest caution is to be applied to export of concepts of motivation in the Western culture. Motivation is so intensely personal, loaded with the freight of the work ethic,





Greek philosophy, Freudian views of mankind, and urban industry, that much of it may have little meaning in other cultures with vastly different roots and beliefs. Western ideas on motivation could be a topic of study for other cultures to help them understand what makes people from the West behave as they do in the work setting.

## 5. Leadership

Amid the welter of theories and constructs concerning leadership, contingency theories seem the most appropriate for export, chiefly because they emphasize situational variables. Even so, caution must once again be exercised in suggesting the degree of applicability in the Third World. Some traces of our dichotomous, absolutist thinking still remain in leadership theory, even if covertly. Dichotomous thinking is not part of the thoughtways of all cultures. Thus some aspects of leadership theory may not be a "good fit" in cultures with different basic philosophies about the nature of reality, the ultimate aim of man, and the acceptability of autocratic or despotic leaders. At the same time, all cultures in contact with the West are in a state of cultural flux, with basic ideas changing rapidly among the young.

A heavy onus thus lies upon students from the Third World to study our leadership theories in the light of the student's own traditional and evolving culture. Students must be the judges as to applicability.

## GLOBAL CONCLUSION

The title of this paper was, "Is Educational Administration, Western Style, Exportable?" The paper confined itself to an examination of some common theories of administration and of organizations. From this examination of textbook presentations of Western thinking in administration and educational administration, I emerge with a mixed conclusion.

Some of our theory is quite exportable; some should be exported with caution; and some we had better apply only to ourselves for the time being.

And it should be remembered that this paper is but a preliminary canter using unsophisticated methodology to address an extremely complex question.

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## APPENDIX A

## TEXTBOOKS SELECTED FOR ANALYSIS OF TABLES OF CONTENTS

- 1957 Simon, Herbert A. Administrative Behaviour: A Study of Decision-Making Processes in Administration Organization, Second Edition
- 1958 Halpin, Andrew (ed.). Administrative Theory in Education
- 1958 March, James G. and Herbert A. Simon. Organizations
- 1962 Lucio, William H. and John D. McNeil. Supervision: A Synthesis of Thought and Action
- 1964 National Society for the Study of Education. Behavioral Science and Educational Administration, The Sixty-third Yearbook of the National Society for the Study of Educational Administration
- 1967 Lane, Willard R., Ronald G. Corwin, and William G. Monahan. Foundations of Educational Administration: A Behavioral Analysis
- 1968 Getzels, Jacob W., James M. Lipham, and Roald F. Campbell. Educational Administration as a Social Process: Theory, Research, Practice
- 1969 Carver, Fred D. and Thomas J. Sergiovanni (eds.). Organizations and Human Behavior: Focus on Schools
- 1969 Griffiths, Daniel E. (ed.). Developing Taxonomies of Organizational Behavior in Educational Administration
- 1971 Sergiovanni, Thomas J. and Robert J. Starratt. Emerging Patterns of Supervision: Human Perspectives
- 1973 Sergiovanni, Thomas J. and Fred D. Carver. The New School Executive: A Theory of Administration
- 1973 Sheehan, John. The Economics of Education
- 1976 Owens, Robert G. and Carl R. Steinhoff. Administering Change in Schools
- 1977 Campbell, Roald F., Edwin M. Bridges, and Raphael O Nystrand. Introduction to Educational Administration, Fifth Edition
- 1978 Hoy, Wayne K. and Cecil G. Miskel. Educational Administration Theory, Research and Practice
- 1979 Hanson, E. Mark. Educational Administration and Organizational Behavior



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- 1980 Kelly, Joe. Organizational Behavior: Its data, first principles, and applications, Third Edition
- 1980 Schein, Edgar H. Organizational Psychology, Third Edition
- 1980 Sergiovanni, Thomas J., Martin Burlingame, Fred D. Coombs and Paul W. Thurston. Educational Governance and Administration
- 1981 Owens, Robert G. Organizational Behavior in Education, Second Edition
- 1981 Scott, W. Richard. Organizations: Rational, Natural, and Open Systems
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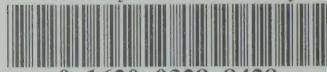
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